436 dollar:[115] The informants were uncertain about
321 the material, merely saying that the beads were made far off at the ocean. Later N.W. said a string of these beads, which would encircle the
[804] flat hand, was worth 50 cents. This standard measurement of beads, the circumference of the flat hand, was called kelan or k'ečan.

hakemesha: darkish red, white center, 1/4-in. long, 1/8 in. in diameter, though Emma Pumpkin said they "used to be about 3 inches long". These were said to be of "a bone naturally white inside and red outside." Thrall thought they looked like china.

lišaniu: blue, looked like glass with cut facets. Informants claimed they were "some kind of bone that lives in the ocean" and that the facets were made by being cut with obsidian.

[323] Unnamed: black inside, brownish red outside. Thrall thought these looked like baked clay. One was pinkish inside and speckled red outside, which the informant said happened when the bead was burned [fired clay or in cremation?]. These beads were pointed out as especially old.

A dark green bead which came from the sea was described by J.R. He said these were strung with long white beads in between "to make it pretty and hold the beads together." He said this cylindrical bead was a certain rabbit bone, long, straight, hollow, and white [possibly the clamshell hinge; possibly a local substitute. -- A.H.G.]. A length of bead money
[804] which was measured from the center of the wrist around the edge of the extended hand was worth a fixed sum. Such money, in definite units, was used to pay for baskets and for any object, services, etc. While goods were used for payments or for trade, money was the preferred tender.

436 Soapstone beads 1/2 to 3/8 in. in diameter
324 and 1/8 in. or less long, with a 1/16-in. perforation, were "made in a belt" and traded for a basket, said M. M. had ten such beads she had found on the ground around Picayune. She did not know how they were made, but claimed they were native. [Perhaps these beads were worked into belts like those of Yokuts to the south; perhaps however, M. really meant strings of bead money. -- A.H.G.]

276 Tobacco.--Old people watched for the tobacco plants to ripen. When full grown but still green, the leaves were gathered, dried out somewhat; it remained a greenish color. The leaves were stored in a dry place, a little being taken out to smoke as wanted. "It smelled pretty near like white [man's] tobacco," said J.R. A tobacco of sweeter variety than that at Coarse Gold was said to grow farther north.

Cakes of tobacco were made from the dried leaves, pulverized and mixed with water. These little biscuits were two or three inches across,

[115] In exorbitant sum, perhaps named in the hope that Thrall was going to buy. The impression is made that none
[487] of these informants knew anything about bead money. Their
439 statement that the obviously Spanish beads came from the ocean is entirely reasonable since that was the aboriginal source for all bead money, and Spanish beads came via the same trade route in native hands. -- A.H.G.

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29
[P. 213 c] Western Mono NS25

Y
M
101 Neither was there any sense of one family or lineage, more than another in the same tribe, owning, or originating in, the tribal pa'an.

Y
M
192 A moiety term (Yayanchi) given by Kroeber[155] was unfamiliar to B.O., who ventured that it "maybe meant toward the north, some people living farther north."

M
Y
361 The Waksachi had two permanent village sites, Čita'tu in Eshom Valley and Atitrao on the edge of the plains at Gaines Flat. The former had about twenty-five houses; the latter
231 was nominally the terminus of the summer seed-
M gathering trip down to the valley. The route
Y followed was always the same -- down by Dry
[497] Creek, across Rucker, Adams, and Gaines flats. The Waksachi claimed this area and all sites in it listed below, although there were no permanent villages or dwellings situated in it within the memory of informants. This annual move to the plains brought the Waksachi into contact with Gawia and Wukchumni whose territory began at Ničina'o (Karlburn Point?). Only if there was a severe winter or a poor acorn crop in their Eshom Valley center, did the Waksachi remain at Gaines Flat through the winter. The Waksachi made use of the country on the upper reaches of Lime Kiln Creek, which eventually flows into Wukchumni territory. The area which lay between this and Patwisha holdings at Three Rivers, on the Kaweah River, was unoccupied and served as hunting and foraging grounds for Waksachi, Wukchumni, and Patwisha. The joint claim was wholly amicable, according to all information. The Waksachi went southeast from Eshom Valley to Cactus Mountain for yucca, but not beyond. And they went across Redwood Mountain to Old Baldy Ridge for piñon nuts. This last ridge they never crossed, although no people lived above them on the west slope of the Sierra.

M
Y
[887] The people of Tušao village -- mixed Michahai, Chukaimina, and Waksachi -- often joined with those of Čitatu. Only very old people stayed at Tušao all the year round. The others went to Čitatu every summer for acorns. In the spring they went down toward Stokes Flat for fishing: they had a camp there named Tulna'o (Map 3; Local Map E, no. 34) and another fishM ing site near by called O'polo'o (meaning "in
Y the sun," Local Map E, no. 35). Stokes Mount-
[484] ain was called Mučati'' (Local Map E, no. 36). When traveling to the fish camp, they left

[155] Ibid., 588.

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

101 the village of *Altau*, now known as Rancheria. On the north
103 bank of Kern River proper, in the extreme south-eastern cor-
131 ner of Paleuyami territory, was situated the village of *Shoko*.
361 On the road leading west, and about three and one-half miles below Woody, in Paleuyami territory, is an old spring named *Chawlul Ilkow*, or White Water. It was used as a stopping place on the old trail which led from Poso Creek via Willow Springs, Coyote Springs and Fountain Springs to Tule River.

[415] About a mile below Chawlul Ilkow and within a few feet of the present road there are some flat granite outcroppings which have many Indian mortars cut into them. In the gulch below are some cottonwood and willow trees. The village there was known as *Lapah Ilkow*, or Cottonwood Water. About one-fourth mile south are two large springs. This site was named *Lip'-trow* because of a medicinal root of that name which was harvested there.

[487] The old Indian trail from Poso Flats east to Little Poso was known as *Walwalu* (Wahl-wahl'-oo). It lay about one mile southwest of the present road and was parallel to it.

Rag Gulch was called *Baake* (Ba-a'-ke). At a fine spring on lower Rag Gulch, below Willow Springs, was a village of the same name.

Three miles southwest of the Long Tom Mine in Paleuyami territory was a village named *Wahkoiu* (Wah-koy'-oo).

Sansanu (Sahn-sahn'-oo) was the name of the bald ridge west of the junction of Poso and Little Poso. A village at the forks went by the same name. Poso Creek was known as Siketepo. Little Poso Creek was known as *Kawlkalu* (Kawl-kah'-loo). A village at the old Burke Ranch on Little Poso Creek, was known by the same name as the creek. *Hawewel* was a small hill just west of Altau where the Paleuyami mined a red earth paint pigment called *Haweyu*.

South of the Paleuyami, on lower Kern River, and probably as far south at Tejon Ranchos Headquarters, were the Yowlumne (Yowl-um'-ne). On the old channels of Kern River, probably within the present city limits of Bakersfield, was the Yowlumne village of *Woilo*. This tribe is treated more completely in a separate chapter.

On the southeastern shore of Tulare Lake about the mouths of Poso Creek and White River, and occupying the island in that lake which was later known as Atwell Island, were the

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

tendencies. It is entirely in keeping with what is known of primitive cultures that this should be characteristic of a plains people. Only one who has been afoot upon the broad San Joaquin Plains before the days of well water can appreciate the tremendous importance of a horse to such people.

During the time when salmon were running they undoubtedly stored up considerable supplies of the dried flesh of these fish and it is probable that they had permanent villages upon the eastern bank of the San Joaquin River, where fishing was carried on at all times.

From the San Joaquin River to the Sierra foothills was a distance of about thirty miles, all of which was dry and barren plains that made quite difficult the problem of gathering and transporting acorns during the season in which they were ripe.

The antelope surround was probably a regular practice among these people, as was quite likely also the jack rabbit drive. Consequently the plains tribes used rabbit and antelope skins to a considerable extent. Their equipment was of a more mobile nature than that of the river tribes, but was constructed of materials somewhat similar.

The plains lying between the San Joaquin River and the Sierra foothills were roamed by countless antelope. There were many elk along the river. But the hunting of these animals was a very uncertain venture when the hunter was afoot. There was no more valuable aid for which the Chauchila Indians might have wished than a horse. As a consequence, when the Spanish first came with horses and when the American explorers and settlers arrived, they soon came to call these people "the horse-thief Indians."

The following quotation from Frémont's *Memoirs* will give the reader a definite idea of the behavior of these people. This account shows very clearly how similar in behavior were the plains people of the San Joaquin to those of the Great Plains of the middle west:

"December 19, 1845. In a few hours we reached a beautiful country of undulating upland, openly wooded with oaks, principally evergreen, and watered with small streams which together make the *Mariposas* River.

"Continuing along we came upon broad and deeply-worn trails which had been freshly traveled by large bands of horses, apparently coming from the San Joaquin Valley. But we heard enough to know that they came from the settlements on

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29
Yowlumne

175 It was just above this last village that the noted Padre, Francisco Garcés, crossed Kern River. According to the entries in his diary, on May 1, 1776, he came down Cottonwood Creek until he could hear Kern River roaring out of the canyon. The Indians would not allow him to attempt to cross the river at that point. Present day visitors to the site can appreciate the judgment of the Indians in giving Garces such advice. They led him downstream until "in a little while" they passed an [361] Indian village (Wawcoye) and could see another village across the river on the north bank. There the Yowlumne Indians helped Garcés cross the river. The exact point of crossing is undoubtedly about one hundred yards upstream from the county road bridge at the Rio Bravo Rancho. The streambed there is almost solid granite and has certainly changed [487] little or none in several centuries. Since the first permanent white settlers came to Kern River that site has been a favorite fording place.

361 Villages down stream from those at the Rio Bravo Rancho
103 were located a short distance above the Discovery Well on the Means Ranch, (NW ¼ of Section 35, T28S, R28E, MDB&M). The village on the south side of the river was near the weir known as *The First Point of Measurement*. About two miles upstream from this point, on the north side of the river, was the village of *Tsinchiu* (Tsin-e-he'-oo).

The next villages of which we have definite knowledge were within the limits of the present City of Bakersfield. According to information obtained from aged Yowlumne Indians, there were two villages where the river ran close to a high knoll. One of these villages, *Woilu*, was on the knoll itself, and the other was across the river to the west.

361 It appears certain that both of these villages were between
172 the present Santa Fe passenger station at Sixteenth and F streets and the Mercy Hospital at Sixteenth and C streets. When the first white settlers arrived where Bakersfield is now, there was a large mound at this location. In later years a man named Reeder built a house on it and the mound became known as Reeder Hill. The mound was almost completely removed when the Santa Fe Railway was constructed through Bakersfield. Trainloads of sandy soil were hauled from the mound to build the railroad grade in both directions from Bakersfield. In this work many hundreds of stone mortars and pestles and Indian skeletons were uncovered.

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

near Aukland. In an old cemetery on Grizzly Gulch, about on a line between the villages of Woody and White River, I found both yellow and red pigment in standard sized balls. 436 172

If the uniform size of the above findings is to be considered as more than purely coincidental they show a remarkable spread of standardization.

YOKUTS TRADE AND TRADE ROUTES

From widely scattered specimens of paint pigment, pipestone, and other objects easily identified as having come from specific localities, it is well known that the North American Indians had established extensive trade routes. From a grave near Dunlap in eastern Fresno County was taken a remarkable piece of pottery, a water jar of fired red clay, having on top a well modeled human head, and around the sides five openings. This jar was identified by Dr. F. W. Hodge, Director of the Southwest Museum, Pasadena, as probably being of *Mojave* manufacture. It was probably traded to the *Entimbits* Yokuts from the Mojaves. 487 439 [172]

In my own collection is a small decorated clay pitcher and a decorated clay pipe. The pitcher was excavated by a Tulare resident in an Indian burial ground at a locality known as Turnbull, west of Tipton. The clay pipe was collected from the cultivated surface of an Indian village site near Alpaugh. Both were identified by the late Dr. T. T. Waterman of Fresno State College as having come from northeastern Arizona, or southeastern New Mexico. In my collection are also an ancient rusted iron axe and the badly rusted pieces of what was probably once a sword. These were excavated from an old *Choinok* Yokuts cemetery, six miles east of Visalia. These were the only articles of white manufacture recovered from approximately six hundred burials excavated at that site and so must have been traded to that village soon after the Spanish first visited the coast of California. 487 439 172 [177]

Obsidian, or volcanic glass, from Mono and Inyo Counties, is found at Indian village sites along the California coast.

Coast seashells are found as far east as Arizona and New Mexico. Dozens of other evidences of Indian trade could be cited. But we have more than archaelogical evidence.

Yoimut, last survivor of the Chunut Yokuts tribe from the northeast shore of Tulare Lake, related to me that organized trade was carried on between her people and those on the coast. 487 439

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

Her verbatim account of such trade is reproduced in Chapter XIII near the end of this volume.

Ichow, a full-blood *Wukchumne*, quoted freely in this work, stated: "Some of our men go to coast to trade, go over the mountains to Owens Lake to trade. They go across to coast by where Coalinga is now. They go across the mountains from Tule River across Kern River where white people built that Jordan Trail. My grandpa, *Chechin* (Che'-chin), told me about that. His father used to trade at them places. From here he take deer skins, antelope skins, elk skins, *kadis* (kay'-dis) [steatite], *ahdit* [salt from saltgrass], and good baskets over to them Indians at Owens Lake. He bring back lots of fine *kots* [obsidian] to make good arrow point and some salt like white people use. He sell that kots and that salt here for our money and buy more things to trade."

The most interesting account I have been able to secure concerning Yokuts traders came from *Wahumchah*, one of the last two living full-blood *Yowlumne* Yokuts. For two generations back, his direct male ancestors were traders. His father was born at the Yowlumne village of *Woilu* on the site of present Bakersfield. He explained the position of traders in his tribe. Said Wahumchah, "My father told me he was born right where Bakersfield is now. His people had two villages there, one on each side river. One was on high knoll close by river. It was my father's business to trade and to run anywhere his *Teah* (Te'-ah) [Chief] wanted him to go. He was *Winatun* [Messenger]. Sometimes them people let fire go out in one village. Then someone had to make new fire with two sticks. Fire most always went out when it rained. Then everything was wet and it was hard to start new fire. Then my father would swim river and get fire from other village. If fire went out in other village he had swim across and take fire to them. That was his business.

"When my father carried fire he put it on top his head. He put some ashes on piece buckskin. Then he put some red coals on ashes. He cover coals with ashes. Then he roll that buckskin up and tie it on top his head and swim across river. Sometimes them coals get pretty hot on his head. They burn him pretty bad. Most time he got his hair burned off top his head. So Yowlumne call my father *Oi'-oi*, Roadrunner, because in them old timers' stories Oioi stole fire and carried it across the river just like my father did."

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29
Yowlumne

A few Yowlumne traders traveled to what is now Inyo County to trade for mineral salt, and for obsidian, the volcanic glass used in making arrow and spear points. They also traveled to the West Side to trade for asphaltum from the deposits near present Maricopa and McKittrick. Some venturesome traders traveled to the coast near Moro Bay to trade for abalone, Pismo clam, keyhole limpet, and periwinkle shells, from which some of their ornaments and money were made.

Many kinds of herbs, roots and seeds in addition to saltweed ashes and salt from salt grass, were traded, but to a limited extent, because the growth of most herbs and roots was wide-spread in the San Joaquin Valley. Dried wild blackberries were traded to the people who lived on the plains and lake shores away from the rivers, where those berries grew in abundance.

Yowlumne traders traveled as far north as *Yokohl* Valley, northeast of present Lindsay, to trade for steatite, or soapstone, from which were made their cooking vessels and one variety of bead money. Chalcedony, jasper, agate, and any other stone which was easily chipped into arrow points was also valued very highly. Rare curios or oddities of any kind had a high trade value. Quartz crystals, star-fish, sea urchins, cowrie shells, the canine teeth of grizzly bears, and any other uncommon objects, were certain of a ready market by trade.

To fully explain Yokuts trading and trade routes would require more space than is available for this entire article. But it is necessary to know at least something of this practice, which, because of the low mountain passes to both east and west, was probably more extensive among the Yowlumne than it was among most other Yokuts tribes.

According to old Yowlumne Indians, elk, deer and antelope skins, steatite and the salt from native salt grass were the local key articles of trade. They were scarce in much of the desert territory east of the Sierra.

Yowlumne traders would gather a pack of tanned skins, purchasing them with Yokuts money, and carry them to the desert, where there were deposits of obsidian, or volcanic glass. As there existed a set standard of values between deer skins and obsidian, it required only a short period of visiting, news exchange, and bartering before the Yowlumne trader was ready to return to his home on Kern River.

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

439 It is difficult to obtain a set standard of Yokuts values
436 that white people can understand. It has also been very diffi-
487 cult to obtain from the Yowlumne an easily understood explana-
tion of such values. Perhaps the simplest of these has been that between deer skins and obsidian, a bundle of fifty tanned deer skins bringing about fifty pounds of obsidian.

In Yowlumne territory obsidian could be traded for anything, and had a very high trade value. It could be taken to Yokohl Valley and traded for soapstone, or to the West Side and traded for asphaltum. Some traders carried obsidian to the sea coast to trade for the seashells named above.

A few definite things have been learned about the value of seashells, which were the basis of most Yokuts money. One of these is that the complete shells had little value compared to the beads that were made from them. From one periwinkle, or olivella shell, at most three beads could be made and this required much labor. One tanned deerskin was worth three such beads. Beads or ornaments made from abalone, keyhole limpet, or Pismo clam shells had more value than did those made from periwinkle shells. These ornaments, or beads, were much larger than those made from periwinkle shells. From these few facts can be determined the relative values of a number of Yokuts commodities.

When the first white settlers arrived in the San Joaquin Valley they paid the Indians as much as twenty-five cents for a large, tanned deerskin. Some were purchased for as little as five cents. This furnishes almost the only data available concerning the comparative values of Yokuts and white money.

436 In 1852 a Kaweah Indian boy was brought to trial at Vi-
685 salia for shooting an arrow into a work ox and seriously injuring it. For this offense he was fined fifty buckskins. The fine was promptly paid by his people. From early records and the statements of pioneers we know that an ox was at that time worth from sixty to eighty dollars. If we knew what portion of the value of the ox the fine represented we would have a ready measurement of the value of buckskins. We are probably only justified in assuming that an uninjured ox was valued at more than fifty buckskins.

439 Wahumchah's grandfather and a brother of this grand-
487 father were two of the four Yowlumne Yokuts who swam with Padre Garcés across Kern River at the Rio Bravo Rancho (present Olcese Ranch) in May of 1776. The great-uncle lived

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

to tell Wahumchah of this experience, as well as about the old trade routes. When Wahumchah was a small boy his father herded sheep on Kern River for the Jewetts. From the hills beside Cottonwood Creek he pointed out to Wahumchah the old trails over which his father had traveled in trading to the coast and to the desert, east of the Sierra. In 1937, following the powerline road south of the mouth of Kern River Canyon, I drove Wahumchah to those same hills and had him point out to me the routes of the old trails his father and great uncle had pointed out to him, more than sixty years before. After he was a grown man, Wahumchah had worked at the Tejon Ranch and had traveled over several of the trails on horseback and had heard other old Yowlumne Yokuts relate the same stories his father had told about them. So the routes were well fixed in his mind.

Here is Wahumchah's statement, recorded in May, 1937, in his own words: "In them old days the Indians got no trail up Kern River. They go up Cottonwood Creek and around the mountain the way that old wagon road go to Whiskey Flat [Kernville]. Then the trail go over Walker's Pass or out Walker's Basin by Piute Mountain to desert. One trail go up to Tehachapi and out Oak Creek Pass to desert. Another trail to desert go up Tejon Canyon back Tejon Ranchos House. Next old trail go up Pastoria Creek across the mountain south to Quail Lake. I don't remember about one go up Grapevine Creek where highway is now. Maybe it did, but I don't remember it.

"Most important old trail go over mountain where them white men get oil long time ago [Old Sunset, southwest of present Maricopa]. It go by Paleta to Cuyama Valley. All trade from Santa Barbara, and Santa Maria go that way. 'Nother old trail go by Carrizo Plains to Coast. Then one more go by the same road you go now from Bakersfield to Paso Robles. I think that's 'bout last road I know to coast.

"But they got some trails in valley too. They got one trail on each side Kern River. One from Tejon cross Kern River where Padre Garcés cross. That's the one he come from Tejon. It run on to Tule River and Kaweah River. One trail go across *Trawlawin* (Traw-law'-win), San Joaquin Valley, north of Buena Vista Lake and one south of Kern Lake. Them old Yowlumne traders use them old trails all time. They go everywhere and nobody bother them. My grandpa and his

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

brother take big roll of tanned deer skins, maybe antelope skins, to desert, bring back maybe fifty pounds *kots* (obsidian). Then he make good arrow points and sell 'em for good Yokuts money, maybe shell beads, maybe *kadis* (steatite) beads. He sell one good tanned deerskin for one good kadis bead, maybe three good seashell bead."

The preceding represents all the definite information I have been able to record concerning Yokuts trading and trade routes, but around the remainder of the rim of the San Joaquin Valley are easy mountain passes which show signs of Indian encampments and which were undoubtedly old Yokuts trade routes. The fact that early Spanish and American expeditions traveled these passes, often guided by Indians, makes it almost certain that they were so used. Some diaries kept by scribes accompanying these early expeditions actually record that they were following Indian trails.

Most prominent of these old routes through the Coast Range are the following: Coalinga to San Benito and King City; Big Panoche Valley; Los Baños Creek and via Saucelito and Quien Sabe Valleys; San Luis Creek and Pacheco Pass; Orestimba and De la Puerta Creeks; Hospitál Creek; Corral Hollow; Buenos Aires Creek; and Altamont Pass. Over most of these passes roads were established early in the settlement of the San Joaquin Valley. Old trails through them connected with others paralleling the Coast Range and Sierra foothills and the west bank of the San Joaquin River and the lakes to the south. Along these three last routes were established the first wagon roads to traverse the length of the San Joaquin Valley.

THE YOKUTS MONETARY SYSTEM

It will come as a surprise to many persons that the Yokuts, so often contemptuously described as "diggers" or "the lowest form of human life," were among the few Indians in North America who developed a medium of exchange worthy of being classified as a monetary system. This writer had gathered data from aged Yokuts for about twenty years before he became aware of the fact that when the Spanish arrived the Yokuts were advancing out of the more primitive trade and barter culture into that of a system of monetary exchange. True, their monetary system was very crude, but the necessary elements were there and the money could not be successfully counterfeited. A penniless Yokuts could kill deer, tan the skins, carry them

11: Gayton E-4 (no date) 1936 NS29 Yokuts NS29

river well hidden. At dawn we departed to arrive at daybreak at the place where I had been told I would find the Ranchería of Chanechos, and the captain, Sola, a Christian from Santa Cruz, with others from that mission. The journey made today has been 12 leagues through the middle of marshes, tulares, willow thickets, and sloughs. In one of these there fell and died a mule from San Miguel. The sky covered with clouds, and with a south wind. At 7 P.M. rain commenced. At 8 P.M. the herd stampeded and was recovered with difficulty. One soldier lost his horse and gun. I crossed [recrossed?] the river at 10 o'clock [that night, or following morning?].

Monday, 8.—It rained all night, with the wind south. It began to clear, with less water. I re-counted the horses; 28 were lacking, but soon recovered. Also at 11 A.M., up to which time it rained slightly, the gun was found. At once started the march as it was said to be 9 leagues to Ranchería Caneche, for the purpose of nearing it. After going 4 leagues I saw the bones of long-dead horses at a slough. I followed it and got lost because of the swamps and tules that are along the margins of the river. I wound about through various sloughs partly filled with water; others were passable. On their banks among the tules were built many huts such as the Indians sleep in; but by the signs they [the owners] were already gone many days.

In all the sloughs about the river that had water were many fish; a very savory kind of anchovy, pike [?, *mojarras*], and many shellfish, of which the troop and I ate abundantly.

As far as this spot I have observed along all the said sloughs and in some parts on the river banks on which there are trees, many burrows [*abujeros*] of beavers or nutrias in fresh water.

I sent off [men] on foot to follow the horsetracks or in case an Indian were seen on foot. Not having encountered anyone, I followed the road north for 6 leagues [copy of Nov. 19: 4 leagues]. At night we stopped at a slough where we found water and the same signs of beaver.

Tuesday, 9.—At dawn sent four Indians to take note of the many sloughs and swamps of this plain to look for fords and the road to be followed to the Chinecheo and the Merced River. They returned at 8 A.M. saying that they had not found a single track, and that they could not journey toward the east because of the swamps and tules. Therefore, I followed the north shore of the San Joaquin River. After going about 2 leagues I saw a lone Indian, laden with belongings, on the opposite side of the river; I followed and overtook him. Having asked him several questions to discover where the Chenechos [copy of Nov. 19: Chanechos] were located, he declared that he had been going along alone many days, that all the people had scattered for fear of the troops from San Francisco, and because they knew of my coming according to notice communicated by the natives from rancherías to the south. In reconnoitering the site only one house for one person was found. Having to threaten the man to tell and to lead me to said ranchería, he maintained ignorance and continued to insist that that was the place where he had left them, and that since that time he had seen no one. I secured the Indian, forded